The South African Outlook

[July 1, 1947].

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The South African Outlook

In Christ alone optimism is without frivolity and eriousness without despair.

—*Sabatier.*

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lans to reduce cost of living.

Recommendations to secure "an imperative, substantial reuction in the cost of living and in the Union's cost structure" re made in a statement on 13th June by the Johannesburg hamber of Commerce. The first of its recommendations is he abolition of "producer monopoly control" in the price-xing and distribution of all Union-produced foods and the ubstitution of the payment of bounties, where justified, under trictly enforced safeguards, at the expense of the Consolidated evenue Fund. The statement also demands the reduction n customs duties on the necessaries of life; freedom from the estrictions of the Motor Carrier Transportation Act in all inter-al distribution; transfer from the Railways' Expenditure ccount to the Consolidated Revenue Fund of all expenditure ot strictly connected with the functions of the Railways and Harbours; an independent and expert investigation of railway olicy and railway rates and the necessary steps taken to remove he railways as far as possible from political control; the post-onement of all possible Government and municipal capital xpenditure to release labour and material for the building of ouses; an investigation into the expenditure of all public odies with a view to securing possible economies; abolition f restrictions on the use of Native and Coloured labour in ommerce and industry; taxation of land not put into beneficial se; generally the adoption of the principle of taxing results, nstead of effort. *Star.*

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Association bans labour from cruel farmers.

Sapa reports that the Boere Arbeid Vereniging of Bethal, which supplies about 60 per cent, of the recruited farm labour n the district, at times reaching a total of 14,000 a year, has nnounced that no labour will in future be supplied to any armer found guilty of assaulting, or in any other way illtreating, ny Native labourer supplied by the vereniging. This notifi-ation, made in the local newspaper, says further that the Department of Native Affairs will be approached by the vereni-ing with the request that all Native commissioners should be nstructed not to attest Native labourers for farmers found uilty of such an assault. The announcement follows the recent conviction of a European farm foreman in the local magistrate's court on charges of assaulting a number of Native farm labourers.

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The Old Order changes.

The Basuto custom of *matsema*, i.e. free labour on the chief's lands, is under strong attack. This is all to the good, for it merits it. It is one of those practices, quite admirable in their original form and intention, which have been robbed of their value by selfish neglect of their implications, and have also been out-dated by the development of the machinery of administration. So long as the lands cultivated were regarded as the property of the nation and their produce was used for such purposes as entertaining litigants and other visitors to the chief's place, feeding the destitute, or supplying seed to the people in time of need, the work was acceptable as a form of national service; but as soon as the chiefs began to regard the land as their personal property, and, as often happened, added to the task of the people the cultivation of the lands of their many wives, while at the same time they neglected their obligations in regard to the crops harvested, the good custom was perverted and became an evil. The amount of work demanded was much greater than of old, requiring several days each season, while in unaccountable ways the number of chiefs who claimed the right to demand it grew continually. Moreover, as the commoners found it increasingly difficult to respond to the call, the chiefs proved themselves equal to dealing with the situation (according to a familiar pattern), by imposing penalties; while at the same time their numerous means of "getting their own back" in one way or another on the recalcitrant made refusal to work or pay a costly business not lightly to be undertaken. Safe in the blanket of Queen Victoria the selfish chief could smile at the grumblings which began to be audible about a generation ago, and so the scandal has persisted. In recent years, however, two things have served to strengthen the opposition. The Soil Management Campaign of the Agricultural Department calls for more intensive work on the lands and makes it impossible for commoners to fulfil the demands of the chiefs, and the recent introduction of salaries for the chiefs, paid for in part by an increase in the general tax, is stiffening the opposition. The old abused custom cannot survive, though it will not die without some struggle in a territory where there is as yet no adequately representative council of the people and where the Government is often so strangely hesitant about doing the right thing. The loss of the social values of the *letsema* will be regrettable to some, but they need not be lost so long as there are poor people unable to work their own lands and friendly neighbours who will enjoy getting together to do it for them.

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Great Expectations.

An advertisement in a Border country newspaper has made a proposal of more than passing interest. It has intimated that on 16th June, 1947 in the Town Hall of ———, a meeting would be held "in order to discuss the question of getting a complete settlement of the Native and Coloured questions in South Africa." For nearly three hundred years the wisest men in the country, of all parties and of all races, have battled for even a partial settlement. The *Outlook* and its predecessors have striven for roughly a century, but we have no professional jealousy in the matter. If the bold men of B—— have achieved their "complete settlement," we shall be only too happy to admit that like the late Mr. Gunga Din (an Asiatic) they are better men than we are.

South Africa : the impressions of a world-observer.

That most excellent quarterly, *The Student World*, contains in its second number for the present year, (devoted in the main to a series of articles from eight different countries on the subject of "The Necessity for Forgiveness"), Robert Mackie's brief "travel diary" of his recent, and first, visit to South Africa. Coming in his capacity of General Secretary of the World's Student Christian Federation, and with the primary object of attending the Jubilee celebrations of our Students' Christian Association, his contacts were mainly in the student world. The comments of a Christian leader of sympathetic observant mind and with a good knowledge of all continents, are likely to be of great value to thoughtful people in a land which inevitably lies a little to the side of current world trends, and some quotations may be found stimulating to reflection.

"The railway and the roads,"—he is on his way by car from Johannesburg to Stellenbosch—"lie like chains on this vast plateau to bind it to the needs of men, but the land escapes and dominates.... the land seems still untamed, and I realised why White South Africans retain that restless energy and that way of looking through their eyes beyond you."

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At the Stellenbosch Celebrations.

"There was an atmosphere of gaiety and earnestness which warmed my heart immediately. Further, the famed Afrikaans generosity engulfed me and I found myself making friends with incredible rapidity..... Yet there was an element of strangeness, for in a political, and partly in a religious, sense I was an alien... Nationalism, which theoretically is entirely outmoded, and yet seems to be raising its alarming head everywhere, is still in South Africa the fulfilment of religious emotion. It was salutary to find that, since few people, except an older, and I thought more sensitive, group, had been aware of the menace of fascism, and some had been confused by its South African form, the story of churches which had been tried by fire was not by itself convincing. What everyone wanted to know was whether the other national movements in the Federation were evangelising the student world."

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Evangelism the main interest.

"The S.C.A prides itself on having maintained evangelism at the very centre of its activity, and I saw much evidence of the reality of the claim. The isolation of South Africa has frozen the religious modes and language of an older day. If you want to see Christian work amongst students as it was fifty years ago, you can see it in Stellenbosch today. You can find its literature in the bookshop newly published, and you will be less than honest if you do not acknowledge that it is still amazingly effective..... The conventional pattern of division, now being so miserably set in many countries, would place the Afrikaans section of the S.C.A. on the biblical revivalist side of judgment and expect it to be sectarian in its attitude to the Federation. But this is gloriously untrue. The South African S.C.A. is intensely loyal to the Federation, genuinely anxious for increasing contacts, and has launched an effort to raise funds for student and Christian reconstruction... The Afrikaners constitute a race which has always had to fend for itself, which feels that it has been constantly misunderstood and had its trust betrayed, and which is naturally jealous of its own religious culture. But I was never amongst a group of young people who had a stronger sense of fellowship, or a more joyful faith, or a more abundant energy. As we reconsider our methods of evangelism, which we certainly must do and as the S.C.A. leaders know they too must do, we shall benefit enormously if we can capture for wider use some of that passionate conviction which humbled me as a visitor to Stellenbosch."

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The Race Problem in the S.C.A.

"I suppose it is because we are all so racially conscious th we expend more righteous indignation against racial discrimin tion elsewhere than against other and perhaps more disastro forms of discrimination nearer home. At any rate most 'e lightened' people think of the race problem when they think South Africa. And U.N.O. had a good time, as it shelved most pressing problems, in castigating European South Af cans. This must be said in justice, and not in condonation a racial situation which appears at once tragic and ludicrous, i comprehensible and obvious to the stranger. The troub about any great human problem, of which decent men are ash med, is that they either exaggerate it or whitewash it... Sou Africa has a race problem with terribly tough religious, cu tural, political and economic roots, and of alarming proportion But it is not an insoluble problem, for men's consciences a awake, and, while I was horrified by some of its manifestation I was encouraged by a rich variety of attempts to tackle Above all it is a human problem..... In my four weeks expe ence the most hopeful sign was the frequent evidence of courte and friendliness between individuals of different races, and t saddest sign the unconscious lack of sympathy between t Europeans and the Non-European races taken as groups... I one can deny that the S.C.A. is the only Christian and on youth organisation which includes all the races."

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Bantu Leaders.

"My two or three Bantu friends, alas, were away on holida (He was at Alice during the summer vacation). "How I wish I could have greeted them, but to hear how men, who had giv leadership to the British S.C.M. and the Federation, were bui ing church, school and hospital in Africa was in itself wo coming for.... The developing life of the Bantu section and integration into the total movement speaks well for the futu A movement in schools and colleges of three thousand memb would rank high in any Federation record. ... The mor saw of the problems of the Native races of South Africa, or plans for dealing with them, the clearer stood out the unus significance of this company of men and women, pledged work for the advancement of their people but always withi simple profound loyalty to Jesus Christ."

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Amongst English-speaking Students.

"Here at once I noticed the difference between student w which is closely related to the life of a national church, which Dutch Reformed Church really is, and one which receives c dial but insufficient backing from a small group of ministers i variety of churches. The English section has to create its o ethos, and the materials are thin. By far the most encourag feature in this regard seemed to be the magnificent faithfuln of a minority group of professors. If they had not cared ba about the S.C.A., perhaps the English-speaking branches wo not have survived some of their misadventures..... The n for an independent, theologically mature and adventurous bo of Christians in a country like South Africa is an outstand one. Where could they be looked for save out of the universiti And the student movement at its best has a genius creating just such a body..... As you pass through sm South African towns you will find old members of the Afrika section everywhere as schoolmasters and ministers. The eff of this section has been astonishingly widespread. Ind the Afrikaans section with its work in two hundred and si secondary schools has become a national institution, as perhaps movement in no other country has done. Thousands of m and women must have found faith, or been strengthened in th faith, by passing in and out of S.C.A. groups. With the Engl section it seems different. The results are not so widespre

heir work is not so well grounded. Finances are difficult to ise. Yet I had the feeling that here and there throughout South frica there were restless, eager men and women, who would ot let the conventions, or the dead weight of economic values, revent them from challenging the very structure of the society which they lived. A deep Christian culture and an utterly agan one exist side by side in South Africa. Everyone lives, hether happily or uneasily, in both ; and Christians must accept share of responsibility for the duality. The task of the S.C.A. surely both to strengthen the foundations of men's faith, and o open their eyes to the real meaning of that faith in a society hich at so many vital points bitterly denies it."

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Grain Storage—at last.

We have had occasion to comment, year after year, upon the osses incurred of maize, stored in the open, when the heavy easonal rains come. We therefore welcome the following news em in the *Star* of June 14. Bethal is to have the first hangar in he country specially built for the storage of mealies in bulk. Numerous other centres will also have bulk storage hangars, which will greatly reduce the demand on grain bags. The Government expects the Bethal hangar to be completed by the nd of next month.

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Africans to be trained as Chemists.

From the *Mail* of June 13, we learn that on the initiative of the South African Institute of Race Relations a new avenue of employment is opening up for educated young Africans. The Witwatersrand Technical College is willing to provide a course for the training of Non-Europeans as apprentices to Johannesburg chemists if there is sufficient enrolment. The South African Institute of Race Relations has asked chemists in Johannesburg to accept Non-Europeans as apprentices. Willingness to take such apprentices has been expressed by chemists in Non-European areas. A Non-European apprentice will be an asset to them, they say, because most of their trade is Non-European.

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Pre-school and School Meals : a contrast.

The suggestion that the Education Department could take a leaf out of the book of the Native Affairs Department in the proper feeding of Native children was made by Mr. W. E. Clark, Chief Native Commissioner in the Ciskei, at a brains trust on health problems organised recently at King William's Town by the National War Memorial Health Foundation. A clergyman had complained that the school feeding scheme lost much of its potential value because there was little effort to give Native children much more than the diet of mealie meal to which they were accustomed. Mr. Clark said this was perfectly true. On the other hand, the pre-school feeding scheme started in the Ciskei during the 1945 drought and still in force was giving children in the locations not just a haphazard meal a day, but food representing a carefully balanced diet approved by experts. " Those who visit the locations regularly have noticed the beneficial effects on the children of this one correct meal a day," he said. " The education authorities would be well advised to take advantage of our experience in providing the ingredients of a good meal instead of leaving it to the Native teachers."

We are glad that attention has been drawn to the unfortunate results of leaving the school feeding to be arranged by Native teachers, many of whom are necessarily ignorant of the principles of hygienic diet. The porridge given to the pre-school children, in addition to the mealie meal, contained milk powder, soya meal and food yeast. Mealie meal is not a complete diet. It should be added that the pre-school children were also given oranges. The school meal is a great advance, but if its full benefit is to be obtained it should be organised properly by people who know something of the principles of a sound diet. A former suggestion that a European-African committee should be established in each Division to buy for and direct the scheme was unfortunately turned down by the authorities.

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Literacy for Non-Europeans.

The S.A. Institute of Race Relations conference at the beginning of the year, and Mrs. Maida Whyte's experimental work on the Rand (reported in recent issues of the *Outlook*), are beginning to bear fruit. The Minister of Education has allocated £1,000 to the Institute for further preliminary work in preparing courses and material aimed at adult literacy, and has appointed a strong sub-committee of the National Advisory Council for Adult Education to supervise the work. This committee is headed by Dr. Peter Cook, Director of the National Bureau of Educational and Social Research, and includes among others Dr. Eybers, Director of Adult Education, Dr. Eiselen, lately Chief Inspector of Native Education in the Transvaal, Mr. Mtimkulu, Principal of Ohlange Institute. " Fundamental to any adult education work amongst Non-Europeans," states the Union Education Department, " is a campaign for literacy." From this small beginning important results should grow.

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Salute to another Pioneer.

True to a purpose which took root in her when she was still a schoolgirl, persistent in the face of apparent impossibilities, and steadfast through difficulties of all kinds, Mary Susan Malahlele reached her goal on the twenty-first of June when at the age of thirty she took the Hippocratic oath at the Witwatersrand University as a qualified medical practitioner. She has the honour of being the first African woman to qualify as a doctor in South Africa. Dr. Malahlele's family background is such as to recall the witticism that " Africa is passing from woad to Joad in one generation." A member of the Bapedi tribe, she is the daughter of a school principal in Roodepoort whose father used to tell of how he was beaten by his tribal chiefs because he became a Christian, and was later driven from his home with his wife because the latter refused to put her newly born twins to death. The strain of staunchness persists.

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A great Missionary.

Dr. W. H. Murray, one of the great figures in the story of Nyasaland, has passed on to higher service at the ripe age of eighty-one. Strongly conscious from early years of his call to missionary service, he brought to it great gifts of both heart and head. In 1894 he went to Nyasaland as one of the earliest workers of the Dutch Church Mission, (pioneered by his cousin, A. C. Murray), and he worked there for forty-three years. His wise leadership in the problems concerned with evangelism, with the development of the indigenous Church, or with effective collaboration with other Missions was a great gift to Nyasaland, only exceeded in value, perhaps, by his outstanding work on the translation of the Bible into C'Nyanga. With this his name will always be associated, for it is a translation which will endure. Yet those who worked with him will agree that nothing that he did was as memorable as what he was. It is difficult to imagine that any man was ever better loved and trusted by his colleagues.

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Music of the African.

An African Music Society has been formed with the aim of undertaking research into the music and allied arts of the African and of fostering their development. The society hopes to collect and encourage the natural music of the African before urban life, with its European contacts, takes too strong a hold. Initiated by Mrs. A. W. Hoernle and Mr. Hugh Tracey, the active committee comprises Professor P. R. Kirby, Mr. Quentin Whyte, the Rev. H. P. Junod and Mr. L. G. Hallett. Within a few weeks this group will launch its schemes publicly.

The Socio-economic Factor in the Causation of Disease

By Dr. F. R. Luke

Presidential Address to the Annual Meeting of the Health Society

We are to-day coming to realise, I hope, that this is a factor of paramount importance, an importance transcending all others. For it is to poverty and ignorance that nine-tenths of the disease and premature death in our country can be ascribed. It *is* possible in fact, to *buy* health and length of days. Because it is possible to buy those things which make health and length of days feasible and the knowledge of how best to make use of these. Let me at once disclaim any suggestion that wealth is an essential. There are populations in different parts of the world, in India, in China, in the Highlands of Scotland, who are poor, tilling the soil by the sweat of their brow, and who yet have achieved an extraordinary degree of health of mind and body. Some of these populations have had no education in the formal sense, but, they have learned to live together in co-operation; they have learned to treat the soil which is the Mother of us all, from whom we came, who feeds us at her breast and to whom we must all return, with consideration and respect. For, in our relations with Mother Earth, as in all human relationships, we get only by giving. These peoples are not wealthy but they are not poor. I shall stress further this aspect of things—all that I would do now is to quote the proverbs of Solomon—" Give me neither poverty nor riches, feed me with food convenient for me."

Probably the healthiest people in the world are the Hunza in India. A purely agricultural people, situated in their fertile valley, who have neither poverty nor riches, but have learned how to treat Mother Earth.

There are great contrasts in almost all statistics which we quote between the health of Europeans and the health of Africans in this country. What is needed to build up a healthy Native population in this country? Why is it that there is such a marked contrast between Native statistics (in so far as we have any) and European statistics in South Africa? For the Native territories there are no statistics, but through the kindness of Dr. Fehrsen, M.O.H. for the City of Cape Town, I am able to give you statistics for the Langa location which we may compare with the European statistics of the Mother City. Thus, the Native death rate in 1946 was (about twice the European), the infantile mortality 405.41 (or ten times the European), the tuberculosis rate 8.59 (or twelve times the European). Why are there these extraordinary differences? We may perhaps place them in increasing order of importance as follows:—

(1) Lack of medical services
(2) Insanitation
(3) Social and economic status.

The City of Cape Town provides a comprehensive health service for the inhabitants of Langa location—ordinary clinics, clinics for tuberculosis, maternal and child welfare, venereal diseases. There is provided also a modern hospital of 24 beds with an Outpatient Department, and residents are visited in their homes by a nurse or by the whole-time medical officer, if required. Serious cases or cases requiring operation are drafted to the Non-European hospitals in the Cape Peninsula. The arrangements for treatment are fairly good though no doubt they could be bettered, but I do not think that the high mortality amongst adult and infant alike can be ascribed to this defect.

INSANITATION

I do not think that the M.O.H. for the City of Cape Town would claim that sanitary conditions in Langa are perfect. It is true that the newest block of flats and some of the newer married quarters give no cause for complaint, but there are older buildings in which overcrowding is flagrant and the ventilation negligible.

It is true that the demand for accommodation for Natives during the war years has been so great that it has been found impossible to cope with it, and no doubt it was thought better to allow some overcrowding in the location, where the inhabitants were at least under some form of control rather, than that they should spread out over the face of the Peninsula in such places as Windermere and the Cape Flats where control is almost impossible. What the increase of Native population in the Peninsula during the past year is, is impossible to calculate, but Langa alone has increased from 7,000 to 10,000. Under these conditions overcrowding has become inevitable and it has been impossible to undo the mistake of the past by substituting better accommodation. It has been impossible to find accommodation for the new influx of immigrants from the country. There is little doubt that the overcrowding must play a part in the spread of such diseases as tuberculosis, more especially when it is realised that the hospital accommodation for such cases is ludicrously deficient. But there is pure water supply, sewerage is water borne and constant war waged against insect pests.

It is not here that you will find the answer to the question " Why is Native infantile mortality ten times that of European? " Why is their Tuberculosis mortality twelve times and the death rate twice as great? " You will find the answer for the most part in economic conditions. Poverty and ignorance are the true begetters of ill-health. Where people know how to live healthy lives and are able to lead healthy lives mortality and death rates are low. Where people are ignorant of what are the modes of healthy living and unable to obtain what is required for healthy living, mortality and death rates are high.

There is little doubt that no other factors could play a greater part in raising the level of health and lessening disease and premature death than, firstly, the payment of such wages as would ensure ability to purchase food, clothing and shelter, and secondly, free compulsory primary education for all sections of the community.

As a corollary to the payment of living wages is the provision of the necessities of life in such quantities that they will be available for everyone; this means better conservation of the soil, better method of farming, greater production by the workers.

What is true of the urban population in Langa is true, with certain variations, of the rural population. A soil denuded of its vegetation, its bushes and even the cattle droppings burnt for fuel, eroded and scarred with dongas, over-populated by many and useless cattle, cannot support a healthy population, and the farming becomes ever more inefficient as the pick of the manhood leaves to work elsewhere. There are, it is true, grave deficiencies in the health services of the territories; there are grave defects in sanitation. In the main, however, health is an economic problem whether in town or country and material improvement in health conditions will only be effected when the problem is approached from this angle.

May I be allowed to quote to you what I have written in *Health in our Time?*

" It is of little use to teach people what constitutes a wholesome diet if many of the ingredients of that diet are so scarce or so costly that the majority of the people have no hope of obtaining them. It is not much good warning people against the evils of overcrowded and ill-ventilated houses when land and houses are so dear that even the middle-class family, let alone the poor, cannot hope to obtain a spacious, well-built

house. It is quite useless to instil the need for cleanliness into a population where often the number of blankets is no more than the number of people in the household ; it is difficult to find opportunity to keep one's only sheet clean. The difficulty is increased when water has to be carried long distances or bought at twopence a bucket.

" It is not easy to keep a people sober who are encouraged by their employers to swallow the worst liquor throughout the day. It is a little difficult to point out the danger of venereal disease which promiscuous intercourse involves, where numbers of people of both sexes and of all ages are forced by their poverty to lodge together without pride or privacy, or where large numbers of men in their prime spend ten to twelve months at a stretch away from their homes.

" It renders health education something of a problem when the majority of the peoples of South Africa can neither read nor write."

It is interesting to note that of the 154 deaths which occurred in Langa location during the year 1945-1946, sixty-eight were due to tuberculosis, sixteen to bronchitis and pneumonia, and nineteen to enteric and diarrhoea in children two years of age. All these deaths were preventable and should not have happened. That is to say that two-thirds of the deaths were preventable.

We must join together in a war upon preventable disease and needless premature death and in such a campaign societies such as yours, which have gained the confidence of these sections of the people who are the main victims, can play a leading role.

Signs are not wanting that there is an awakening of our conscience in South Africa and of consciousness of our criminal neglect of the health of the poor.

Even before the National Health Services Commission was appointed the Department of Public Health had adopted a scheme for safeguarding the health of the rural Native. At Polela in Natal and later at Bushbuck Ridge in the Northern Transvaal, a new approach was beginning to be made to Native health problems. In addition to providing curative services for those already smitten with disease the Health Centres undertook the task of inculcating (as your Society is doing) such simple lessons as the need for proper closets and the advantages of a vegetable garden. This process will, we hope, be extended in ever-widening circles.

The hospital accommodation provided by the Provincial authorities for Africans are pathetically insufficient, but at last a fuller responsibility has been accepted with the corollary of a Native hospital tax. Let us hope that the lesson which is being learnt in regard to housing will be considered in its logical extension to hospitalization and that our Provincial Councils will learn from our Northern neighbours that hospitals need not cost £1,000 a bed to be efficient.

Lastly there are needed such changes in our economic system as will enable adequate food, shelter and clothing to be brought within the reach of all, and that all our people learn to treat their bodies in these matters so as to preserve their maximum degree of health.

It is here that the National War Memorial Health Foundation enters the picture ; they are setting up a living memorial to all those, of whatever race, who gave their lives for us. And the form which that memorial is to take is the promotion of health. One method by which health can be promoted and the knowledge of the modes of healthy living spread is by setting up of People's Centres, where men and women can meet together and take council as to the defects of healthy living in their midst and the best methods to combat them.

But another of the duties which the Health Foundation has undertaken is to press upon all those responsible the reform of all those things which are rendering healthy living difficult.

In this crusade we ask for the co-operation of all men and women of goodwill amongst the African peoples.

Christian Council Notes

THE INDIAN BOYCOTT

THE Biennial Meeting of the Christian Council which took place in May in Johannesburg gave careful attention to a statement setting out the Christian view of the Indian Boycott. Somewhat before the Council Meeting the Council had been approached to speak publicly on the matter, but uncertain information as to the fate of the Boycott suggested that the best policy would be to consider the matter when the Council was in session. The Witwatersrand Church Council, now working in close association with the Christian Council, was asked to prepare a Statement for submission to the Council Meeting. This Statement was duly considered and generally approved, but it still proved difficult to ascertain whether the Indian Boycott had or had not virtually come to an end, and therefore whether it might not be the case that more harm than good would be done by directing attention to a thing that was dead. The Council therefore directed that the Action Committee should investigate the matter and on its conclusion decide whether or not to issue the Statement.

On Thursday the 5th June the Action Committee met in Cape Town and on the basis of information that had been acquired decided to publish the following Statement on the Indian Boycott :—

" The Christian Council of South Africa, at its meeting in Johannesburg in May, gave very careful consideration to the question of the Boycott of Indian Traders. In view of the fact that there is evidence that the movement is still being urged in some quarters in spite of the very limited success which it appears to have actually achieved, the Council desires to give public expression to its considered opinion of the Boycott on grounds of Christian principles. And in so doing the Council expresses its indebtedness to the Witwatersrand Church Council for valuable help in this connection. The Christian Council considers :

" 1. That the Boycott is a violation of Christian principles in that it is an attempt to take revenge upon individual Indians in South Africa for the action of the Government of India in breaking off trade relations with the Union ; and to take revenge upon them also for the attack upon South Africa made by representatives of India at the U.N.O. Assembly. This was the declared motive of the Boycott when it was started.

" 2. That the Boycott is a violation of the foundations of government in that it attempts, by methods outside the law, to deprive Indians of rights legally acquired by them. It is acknowledged also to be an attempt to force Indians, by depriving them of their livelihood, to emigrate from South Africa. It would therefore deprive Indians of property and of domicile without due process of law. The organisers of the Boycott thereby seek to usurp the prerogatives and powers of the Government, of Parliament, and of the Courts.

" 3. A movement such as this constitutes a political danger which cannot be ignored, viz., to use such methods to the disadvantage of any section of the community which happens to be unpopular, and gives some precedent for irresponsible outbursts of racial prejudice. Any appeal to emotion that disregards reason and justice is unworthy of a country professing Christian principles, and, in proportion to its success, presents the most

dangerous temptation to people to substitute mob rule for properly constituted authority."

WELFARE ORGANISATIONS BILL

In reporting upon the steps that had been taken by the Social Welfare Section during past months relative to this Bill, the Convener of the Section, the Rev. A. W. Blaxall, indicated to the recent Council Meeting the procedure that would follow if and when the Bill becomes law. A National Welfare Board will be established, and for the first two years its personnel will be decided upon by the Minister concerned. In addition to this Board, local Boards will be set up in various centres. After the first two years the new National Board will be appointed from the local Boards. It was therefore stressed that it is necessary for Churches and Missions which are actively engaged in various branches of social work to ensure that they are well represented on the local Boards when these are established.

THE NATIONAL WAR MEMORIAL HEALTH FOUNDATION

An invitation to join the Foundation as a Member Organisation had been extended by the Foundation to the Christian Council. The matter was given consideration at the recent Council Meeting, particularly in view of representations that had been made to the Council by certain of its Constituent Bodies that it should agree to represent the Churches on the Foundation rather than that there should be a multiplication of representation. The Council therefore decided to accept the invitation that had been extended to become a Member Organization with representation on the Foundation's council. In respect of this body also regional councils are being established, and the Christian Council is hopeful that through its own local Councils and affiliated bodies it will be able to arrange for the Christian forces of the country to play their part in the work of the Foundation.

MISSION HOSPITALS

The attention of Churches and Mission authorities was directed by Dr. Aitken, Convener of the Council's Medical Work Section, to a recent resolution passed by the Central Health Services and Hospitals Co-ordinating Council, reading as follows :

" That the several Mission authorities in the Union be advised that in future extensions to their hospital services should not be proceeded with without the prior consent of the Provincial Administration affected by such proposed extension."

The serious situation respecting the understaffing of Mission Hospitals at the present time was brought forcibly before the Council in its recent Biennial Sessions. It was of paramount importance that there should come from the Churches of this country a steady stream of young people willing to undertake the important yet specifically Christian work waiting to be done in both Mission Hospitals and Educational Institutions up and down the land. Such a supply of young people as Christian workers in these spheres should be forthcoming as an evidence of the spiritual life of the Churches and their championing of higher values in a materialistic age. The work could not be carried on indefinitely, the difficulties being as great as they are, unless the Churches were alive to this challenge.

ORPHANED MISSIONS

The Reverend Superintendent E. H. M. Jaeckel of the Berlin Lutheran Mission spoke feelingly at the Council Meeting of what the Orphaned Missions Fund, administered so ably for several years past by the Rev. Dr. J. Dexter Taylor, had meant to Missions like his own, cut off, during the war, from their home bases and source of supply. During and since the war some twelve to thirteen thousand pounds had been distributed to the various Orphaned Missions of this country and South West Africa. Of this amount approximately two thousand pounds had been raised in South Africa during the war, but most of the money had come and still came from overseas. Many the Missions previously assisted had now either become sel supporting or were supported from sources other than the Inte national Missionary Council. The Rhenish Mission, howeve was still in need of assistance, and support for this Mission wou be continued.

A SERVICE FOR MISSIONARIES

The Council has received the following letter from the Ove seas Religious Broadcasting Organiser of the B.B.C. : " I d not know the extent to which the broadcasts from the B.B.C. a listened to in South Africa. I know that many of them a relayed on the local broadcasting system, so that those who ha an opportunity of listening to them should hear our programme I am particularly interested in the question whether our pr gramme at 18.30-19.00 GMT, in the B.B.C.'s African Servic every third Sunday of the month, is heard at all. This is programme called " Work and Worship," a programme f " Christians in the Mission field." It consists of a quarter hou of news and talks on topics which we, from what information w can gather here, think will be of interest to Christians in t mission field (and by mission field we are thinking principa of Africa). And the second quarter hour is given to a devotion service. At present the services are being conducted by Can Marcus Knight, Precentor of St. Paul's Catherdral, London. W aim to have one man conducting the service over a long perio so that missionaries and their fellow Christians in their are may feel this service is especially for them, and the man wh conducts it is in that atmosphere, and may establish a fellowsh by means of broadcasting with his listeners. We try to get man who is not officially connected with one of the missiona organisations, so that in the service the workers overseas are, it were, treated as ordinary Christians, and linked to the ma body of the Church. The service is therefore a quiet perio conducted specially for them.

In spite of the advice which we are able to get from time t time from workers visiting this country from the mission fie we feel that we are in large part working blind in this programm and we are therefore anxious to establish as strong a connecti with our listeners as possible, so that we may know how it me their needs, and, if it is unsatisfactory, mould the programm along better lines. I am therefore writing to the Presidents the Secretaries of the Christian Councils in Africa, asking the to let their members know of the programme, and either they, the members, if they feel so inclined, to write to me about letting me know if it is heard, liked or disliked, and in particu what kind of talks and news will best serve the needs of t listeners.

I do not know what means of passing on this information y have locally, but I feel that the information will come bet from you than if it is simply distributed from headquarters London. I need not say perhaps that the programme is entir in English, but that we are aware of the many English-speaki missionaries from other parts of the world than Great Brita and we have them in mind so far as we can in planning our pr gramme."

Communications from those interested should be sent R R. S. Lee, Overseas Religious Broadcasting Organiser, Broa casting House, London W.1.

INTERNATIONAL MISSIONARY COUNCIL

During June the Secretary of the Christian Council togeth with the Rev. S. M. Mokitimi will have left to attend the Int national Missionary Council's first Committee Meeting sin the war. The meeting is due to take place near Toronto, Cana from the 5th-24th July. The theme of the Confere immediately preceding the business meeting will be " Je

Christ and Our World," and the main purposes it is hoped to achieve are as follows :—

1. To enable us to see more clearly and comprehensively than has hitherto been possible the ways in which the war has affected the work of the Church throughout the world—to achieve an objective appraisal of the gains and losses of these years of unprecedented convulsion.
2. To help us to " rediscover " the meaning and relevance of the Christian Gospel in the context of contemporary confusion and need.
3. To re-examine fundamental missionary principles and policies in the light of past experience and changing conditions ; and, in humble dependence upon God, to seek for a plan of action for the whole missionary enterprise that will enable both the Younger and the Older Churches to go forward together with renewed vision and fresh confidence in their common task—the winning of mankind for Christ.

It is hoped that readers of these notes will make a point of prayer for this important meeting and for all who will be taking part in it.

THE COUNCIL'S OFFICE

While the Secretary is away at the International Missionary Council's Meeting the Christian Council office will continue to function. To facilitate this the Action Committee has appointed Mrs. H. D. Pitts Acting-Secretary during the Secretary's absence. Mrs. Pitts will have the assistance of the Action Committee and the Cape Town Members of the Executive in the carrying on of the Council's business.

S.G.P.

* * * *

REPORT ON THE PROGRESS OF NATIVE EDUCATION

Presented to the Christian Council

By Dr. Alexander Kerr

SINCE last meeting of Council a very great change has come over the scene in regard to Native Education. Hitherto progress from year to year has been dependent upon the proceeds of the taxation realised in the Native Poll Tax and it seemed that further expansion would be stayed when the limit should be reached, as it was in 1943. By Act 29 of 1945, however, the burden of financing Native education was transferred to the consolidated fund and the monies required have now to be included in the estimates of the Union Department of Education and voted annually by Parliament. The funds allocated have risen from one and a half millions, which was approximately the limit of the tax fund, to three millions for 1947-8, and an annual increase of fifteen per cent is at the present time being budgeted for. This is not enough, especially in the case of the more backward provinces, and a plaint is being made that arrears will not be overtaken within a reasonable time, unless the estimates can be framed on the actual needs, without this percentage limit. But the great fact to be thankful for is that the service can now be financed, as all other educational services are financed, by direct vote of Parliament.

Another innovation brought about by the Act of 1945 is that the Minister of Education is now advised by a Board of eleven members representing the Union Government, the four Provinces, the Native Representative Council, and other interests, notably the Missionary Churches through your Council. Since its formation the Board has met four times, and a great deal of valuable work has been done by it and its committees. One of its main tasks has been to co-ordinate the activities of the Provincial Departments and to equalize conditions of service, so far as possible, throughout the Union. This is not so easy to do as might be expected, because historic causes going far back have been at work, and it will take time to even things out without doing damage to the organizations which have been built up. But the necessary co-ordination is being accomplished. Union-wide salary scales for teachers, representing, especially for the lower grades, considerable improvement, have been devised and approved, and are being put into effect as from 1st January of this year. These scales are very largely responsible for the estimated increase in expenditure. Pensions for Native teachers are under consideration by experts, leave conditions for study and sickness are being unified, a determined effort is being made to increase the number of schools in order to meet the growing demand for primary and post-primary education. That such an effort will be required if arrears are to be overtaken is abundantly clear from statistics placed before the Board and shortly to be released in its annual report. For example, the rate of growth of the Native population between 1921 and 1945 is estimated to have been 2.62 per cent per annum, while the growth of enrolment of Native pupils during the same period is set down as 4.8 per cent per annum. Even so it is calculated that, at the present rate of progress, it will be 1993, i.e. forty-six years from this year of grace, before all the children between the ages of seven and sixteen will be in school. A very determined effort and very insistent pressure upon all concerned will indeed be required to improve upon this prospect.

Another index of growth is that between 1928 and 1944 *qualified* Native teachers increased from 4000 to 10,000 but in spite of that approximately twenty-five per cent of the teachers employed in government-aided schools are still not fully qualified even according to existing standards. Another sobering fact is that in 1945, for every 100 children in the substandards, only eight reached standard VI. Only about four per cent are in standards beyond VI. This wastage is one of the most serious aspects of the present school position, for no one can claim that an education which stops short even at standard VI is going to make the world safe for democracy.

This report cannot in the nature of things be an exhaustive review of the whole field of Native education. But there is another feature which has caused grave concern in the last few years, viz. the repeated outbreaks of undisciplined behaviour among students in training and high schools, which form such an important part both of the cultural agencies of the Bantu and of the missionary enterprise. At the instance of the Union Advisory Board the Minister has appointed a commission to investigate and if possible uncover, the underlying and immediate causes of these acts of sabotage. That the situation is grave may be gathered from the fact that since the appointment of the commission, the most serious of these happenings has taken place, resulting in the destruction by fire of two schools in one of the most important Institutions and the subsequent attempted firing of a large occupied dormitory building in the same Institution. From whatever quarter these blows fall it must be evident that they can only retard the progress of Native education and set back the clock for hundreds of eager youths whose families have made great sacrifices to equip them for life. The report of the Commission will be eagerly studied by all engaged in the work of African education, and in the light of its findings it is hoped that a re-examination of the place and function of missionary effort in education will take place, leading perhaps to a fresh realization of the value of instruction and training firmly based on Christian principles.

During last year the Committee felt that there was a call for a serious appeal to our educated African youth to reconsider some of the primary Christian virtues in relation to Native life. Some two or three thousand of these leaflets were issued over the signatures of well known African members of the committee. The danger of a decline from the standards of an earlier generation of Christians is so urgent that it may be necessary to follow up last year's issue from other angles.

The establishment of a school of Divinity at Rhodes University College has already resulted in the inclusion of Biblical Studies in the Arts Curriculum of the University of South Africa. These courses are intended for teachers as well as for ministers and if even a few teachers elect them for degrees and apply them in their classes, we should see an improvement in the teaching of scripture and a corresponding increase of interest in the Bible among the young.

The Committee has examined the syllabuses in use in Native Schools and Institutions and so far as syllabuses go finds little to take exception to and much to commend. It is of course aware that the teacher and not the syllabus is the important factor in leading boys and girls to appreciate, not only the literature of the Bible, but the profound truths and divine guidance enshrined in that literature. The Committee desires to acknowledge the services of managers of schools in supervising the teaching of scripture and commends to the teachers themselves the opportunity they have of imparting a sincere knowledge of the faith underlying our Christian civilization. Never was it more necessary for the future of our children and of the society which, through them, is in the making, that sound scriptural knowledge should inform their minds. It is understood that grants are being made available to enable managers and supervisors to visit schools more regularly.

We are living in a period of very rapid expansion compared with the rate of progress at any time these hundred years. The Churches have played an incalculable part in bringing education to its present stage. They have kept the door open for the poorest African from the sub-standards to the post-graduate stage. The effectiveness of their work has been able to be gauged by the lives of Native pioneers, and by the manner in which those trained in Church schools are rising to their respon sibilities. The very success of this work has resulted in a growt which has outstripped the power of the Church to control o feed. We have seen the State assume more and more responsi bility for the day-to-day instruction of the African. Grea reforms are in the air. Compulsory schooling for Africa children, as for other Non-European groups, is taking shape i the minds of authorities,. The better training of teachers ha already begun. The conditions of the teaching service are bein improved. Social security is taking shape in the school New vocations for the educated youths are multiplying. Th future is full of hope. What part is the Church Institution t play in the near future ? In my opinion it has a great part t play. It is concerned not only with instruction but with train ing in Christian character, in the modes of Christian civiliza tion, in the primary virtues of the Christian life, in the soci codes of behaviour in a community which we should like to se more Christian than it is. The Missionary or Church Institu tion has an all-round opportunity which is generally lacking in day or secular school. In these Institutions the Bantu have great heritage which they should support and foster by ever means in their power. On the other hand the Churches shoul see that their schools are maintained in a state of efficiency, no only as regards the means of instruction, but also and mor important, as to the living conditions of their pupils. It is in th general life of the school that the most lasting impression may b made ; this is the most costly part to initiate and maintain, bu the quality of the lives with which the students come into dail contact is the most potent agency that can be devised and it i for the supply of such devoted men and women that the com munity must still continue to look to the Church.

The Christian Education Movement

By Susie Kachelhoffer,

Organising Secretary of the Christian Education Movement.

SOME time ago a hospital sister remarked on the difference between the African girls who came to them from government schools and those who were educated at mission institutions. " And what are you going to do about it ? " she concluded. My reply was that the Christian Education Movement would be glad to extend its services to every community in South Africa. It is well that the aims and activities of this movement be known so that Christian parents, teachers, ministers and youth leaders may use this source of help in their work.

The Christian Education Movement was born out of the need for more thorough religious education than is available in South Africa. It began in 1941 with a small nucleus of Christian educationists in Johannesburg. Today its ever-growing membership comprises fifty-five schools and 300 affiliated Churches, parents' associations and individuals. Supported by all the English-speaking Churches except the Roman Catholics, it caters for teachers, parents, clergy and youth leaders, and aims at promoting an enlightened Christian public opinion. It is used by the Transvaal Education Department to provide religious education on a voluntary basis, and by the Christian Council of South Africa as co-convener for Education.

TEACHERS

The first service of the C.E.M. is to teachers in day schools. Although Religious Instruction figures in the syllabuses of all government schools in South Africa and a devotional assembly is advocated by all the Education Departments for their schools, this Christian resolve falls short of its purpose because teachers are very inadequately or not at all trained to teach Scripture. South Africa has inherited a Christian tradition which has served as capital for some years ; but that capital is being rapidly expende and we are facing agnosticism among our teachers and spiritua illiteracy among our children in this so-called Christian country To combat this drift into materialism the C.E.M. does tw things : (1) it strives to persuade Universities and Teache Training Colleges to make Religious Education available for ou future citizens and especially for those training to become teachers (2) it helps teachers at present engaged in Scripture teaching t do their work more satisfactorily. This is done by means c regular visits to schools, by vacation and mid-term courses fo teachers, a special series of lesson assignments compiled fo High Schools, a lending library free to all members, a quarterl paper *Christian Education* with special articles and lesso notes for teachers, exhibitions of books, pictures, models, map and other helpful material held at teachers' conferences, course and wherever desired. Our desire is to build up a fellowshi among all Christian teachers whereby they may be strengthene

PARENTS

Although the responsibility for education has largely bee shifted on to the school, parents still exert the strongest influenc because they have the children in their early, formative yea and have them for the longest period. Many parents are anxiou that their children should grow up to be Christians, but do no thing about it because they realise their ignorance and lack o spiritual equipment for this task. In order to help Christia parents the C.E.M. arranges addresses at Mothers' Union Parent-Teachers' Associations, Church Men's and Women Associations, and any other body of parents who need help Study outlines have been prepared for such groups. Th

C.E.M. library contains a selection of the latest books for parents and children on religious and sex education, and the quarterly "Christian Education" always contains matter for parents. Recently a Panel of Speakers has been started providing the help of both the experienced and the expert. Invitations to address meetings or lead discussions are welcomed. The C.E.M. has also joined forces with the Sunday School Teachers' Association, the Nursery School Association, the Child Guidance Clinic, the Y.M.C.A. and Y.W.C.A. in Johannesburg to institute a Parents' Forum. Beginning in the centre of the city, this Forum is now ready to travel and combine the expert knowledge and experience of all these bodies to help solve parents' problems. So Christian parents can no longer plead ignorance and inability as an excuse for shirking their responsibilities. All they have to do is to stretch out their hands to take the help offered.

CLERGY AND YOUTH LEADERS

In some large churches the ministers have found trained young men and women to work among their young folk; but in smaller centres youth is either their concern or else neglected. Again much useful research has been done and the labours of the experts are available for those who would apply to the C.E.M. library or Panel of Speakers or read its quarterly *Christian Education*.

To bring together the various agents who have the education of young people at heart—Church, school and home—and help in a concerted effort, where mutual aid and encouragement could effect so much more than in scattered individual efforts, is also the aim of the C.E.M.

A CHRISTIAN PUBLIC OPINION

One of the neediest fields of Christian education is public opinion as expressed in our newspapers and periodicals, on the films and the radio. The headlines reveal the fact that although the victory has been won on the battlefields, the war against materialism and race prejudice is still being waged, and we are far from peace with honour. To change from being ego-centric to Christo-centric, to stretch our conception of neighbourly love from regard for kindred spirits to active concern for all who need us everywhere regardless of language, colour, religion or class—this is to become truly Christian in our thinking. Such thinking must be imparted by us, a vital force united in service, to the press, the radio and the cinema.

CHRISTIAN EDUCATION FOR AFRICANS

In May our chairman responded to an invitation to address a conference of African ministers on the Rand. They asked that the services of the C.E.M. be made available for their people. Last year the present Organising Secretary of the C.E.M. gave the lectures on Religious Education at the vacation course for African teachers held at Fort Hare. This year she hopes to collaborate on a course in Religious Education at Lovedale. We have individual Africans and Europeans engaged in work among Africans among our members. It would seem that the need for the extension of this work is being felt among Africans. Membership is therefore invited, the annual subscription for individuals being 5/- and for schools, churches and other bodies one guinea (more if possible) per year. The door is wide open for all who would join forces with this movement to promote Christian education throughout the land.

Sursum Corda

OUR LORD'S SELF-PORTRAITURE

MANY have essayed to describe what the Lord Jesus was like while he lived among men. The earlier painters gave to the world a face which to this day we can easily recognise. Writers have varied greatly in the descriptions they have given of the working of his mind, his outlook upon history. Truly we can say, as we reflect on many portraitures:—

> Our little systems have their day,
> They have their day and cease to be,
> They are but broken lights of thee,
> And thou, O Lord, art more than they.

I propose that we should together turn over the pages of the Gospels and gather together the words, figures of speech, employed by the Master himself, in which he provides us with a picture painted by himself. Each provides us with a characteristictic which we can take to be deeply and essentially true.

1. *A Shepherd.* In youth he could see for himself something of the life of those who tended sheep, their concern that their charges should find pasture, their watchful care lest the wolf should steal and kill and destroy. He would hear at times of a shepherd who in protecting his sheep was himself injured, at times killed.

When he gave himself to the ministry which left a mark so deep upon the history of mankind he saw himself as the good shepherd. Around him he saw men and women as sheep not having a shepherd and he spent his days in providing for them the means by which they could live, in leading them into the fold of his love, at last in laying down his life for the sheep.

2. *A Sower.* As spring-time came he had seen the workers in the fields preparing the soil, then going out, each with his load of precious grain, the seed which, in due course, would bring forth fruit, food for man and beast. And when he began his work of preaching he saw himself as the Son of Man who was a sower, bearing the good seed of the Kingdom, finding that the soil in which it was scattered was varied, some of it rocky, some of it trampled hard, some of it cluttered with thorns and thistles; but some of it clean and rich and fertile. In faith and hope he sowed the precious seed in the assurance that God would give the increase.

3. *A Pearl-merchant.* Actually he had not much to do with the beautiful and costly things prized by the wealthy; but he had eyes to see and sensibility to appreciate Nature's wealth of beauty in the lily, in the pearl. He heard of the enthusiast who fell in love with a beauty and sold out his whole stock to possess it. It was a transaction of which he smiled approval.

It seemed to him the kind of thing he himself was doing. He had given up everything in order that he might get possession of something far more precious, more divinely fair than any pearl, what Bunyan calls Mansoul. "What shall it profit a man if he shall gain the whole world and lose his own soul?"

These words describe our Lord's attitude to the world and the significance of his ministry in the world. Those that follow suggest his relationship to his followers:

4. *Master.* To those who answer his call and become disciples he is a teacher, one who speaks as having authority. At one time the word was used to indicate the head of a school. In South Africa it is sometimes used of the head of a college. Even the people who gathered around the Lord Jesus to listen to the words of grace that fell from his lips recognised that he spoke with authority and not simply as a scribe, one who explained the ancient oracles. But it is clear that much of the teaching that has been preserved was meant for his own. Probably the Sermon on the Mount is a summary of lessons repeatedly given to his disciples.

It is sad to reflect that those words of heavenly wisdom have been on our lips, year by year, age after age, and that they have

been so little in our hearts. If all those who profess and call themselves Christian, had made them the lamp to their feet, the light to their path, the world would have been a happier place than it is to-day.

5. *Lord.* "Ye call me master and lord and ye say well, for so I am." Many men are styled "lord" because of a title bestowed upon them. It may mean little more than a title, "a patent of nobility." And many call Jesus Lord who do not honour him. This was clear to the apostle who wrote "No man calleth Jesus Lord save by the Holy Spirit."

We sit at the Master's feet that we may learn of him. We offer to our Lord loyalty of heart, obedience of will. He is the Chief whose service is perfect freedom.

6. *The true Vine.* This is a deep and rich figure of speech. When we gather at the Lord's Table we receive "the cup o blessing." Into the grape the vine pours its life and those wh drink from the cup of blessing draw their true life from the Vin But that is not all. "I am the vine, ye are the branches." The who receive his life receive also his spirit of service. What h can be to the world depends on the measure in which those wh receive his life dedicate themselves to his service.

These words provide a self-portraiture which enables us to se who and what our blessed Lord was while he lived among me and what he ever is, for he is the same yesterday and to-day an forever. There are other words familiar to us all, for instance "I am the way and the truth and the life; no man cometh unt the Father but by me."

J.B.G.

Robert Gray

A SOUTH AFRICAN BIOGRAPHY

THIS volume* serves a two-fold purpose in that it gives an outline of the life of the first Bishop of Cape Town and Metropolitan of the Anglican Church in South Africa, and also tells of the ideas that guided the early years of that Church in this country and the influences that have led on to its present position. It is a story of unusual interest for all who are concerned with South Africa's life and development. For Bishop Gray anticipated in the sphere of the Church the policy of independence and self-rule which, in the political sphere, led to Dominion Status.

The life-story of the Bishop keeps the reader enchained. The son of a Bishop of Bristol, he successively held livings, during the 'thirties and 'forties of last century, in Whitworth and Stockton-on-Tees. Faithful in parish work, he also became interested in wider movements, particularly in the Oxford Movement and the work of the S.P.G. He was happy and fortunate in his marriage, for his wife proved to be not only ideal as wife and mother and hostess, but she also revealed great courage, and demonstrated throughout life her practical ability, especially as secretary, accountant and designer of churches. Early in their married life, in 1847, there came into the vicarage at Stockton a letter asking Mr. Gray to allow his name to be put forward for one of two vacant Colonial bishoprics. And thus he was led to the land in which his great work was done.

The Church of England in Cape Colony was in a feeble condition when the first Bishop arrived. It was also faction-ridden. Other Churches, indeed, were more vigorous and firmly established. From the first the Bishop had trouble from his own people as well as from others. St. George's Church, which on his coming was promoted to the status of a cathedral, was actually owned by a joint-stock company in which some of the proprietors were Jews and atheists. The twenty-five years Bishop Gray spent in South Africa were years of turmoil, with great journeys as he endeavoured to acquaint himself with his vast diocese and to meet its needs, both for Christian and heathen; with great controversies also, as he sought to free the Church from the coils of the State and to keep its polity and doctrine true to Anglican tradition. When there were added to all his labours, his struggle with Bishop Colenso and his clashes with Archbishop Tait, the Metropolitan became prematurely old. But he held on his way, though upon his path he encountered enmity, misrepresentation, suspicion and injustice.

To some it may seem that he was over-anxious to have all the advantages that connection with the Church in England could give him, and to have removed too many of the obligations that connection with it was bound to involve. Unwilling to be controlled in any way by the State, he yet begged money from it an sought not merely its moral but its legal support. Sometime too, it may be averred, his path would have been smoother ha he been less unbending. But his heroism, his self-denying to and his far-reaching vision are the chief impressions that remai today. Largely through his thought and labour and prayer, th Church of the Province of South Africa became, "Daughter i her Mother's house but Mistress of her own."

In a beautiful summing-up, the biographer discloses th quality of the Bishop and his wife, and unconsciously her ow quality as a writer:

> "No soldier ever had more arm-chair critics than Robe Gray. He had had no premonition, in early life, of what h was going to be called to do. The voices that called him i boyhood to the priesthood had said nothing about servi abroad, nothing about a fight for the Faith, or the role of i Defender. He had heard no whispered call to be a pione and a builder in a strange land. God led him step by step ar often through great darkness. For him there was no blindin and yet illuminating flash in the road. He had dreamed quiet service in a pleasant place. Yet perhaps some lon forgotten prayer had been surprisingly answered. It m have been that God had accepted a murmured offering 'life and liberty, memory, understanding and will' and ha given him instead that dreaded 'throne of thorns' and th fiercely critical light which beats upon any throne. He ha been led to a far country which had demanded from him gre physical endurance, great moral courage and an unconque able spirit. He had been given a heart both stern and gentl humble, courteous and kind. In addition, he had been giv the perfect companion, the wife he loved in life and adored memory. By her the rough places had been made plain: an there had certainly been many of them. Yet at the end, f the last paces of the journey, all trouble was over and all tu moil stilled. God had given His servant peace at the last."

It is regrettable that in several passages Mrs. Brooke fee constrained to say something like, "The legal aspects, the righ and wrongs of the case, cannot be dealt with here," or, "Th conduct and arguments of the case on either side are matters f experts." It is just at some of these points that one reader least has wished for fulness of information. May we sugge also that in any future edition there be omitted the witticis of, "The Law thy God" and the use of Jacob's declaration Bethel, with particular reference to St. George's church.

Yet, as a short biography the work is attractively and ab done. It is bound to win for the biographer the thanks of a ho of readers, as well as to give the satisfaction of knowing that s

**Robert Gray, First Bishop Cape Town*, by Audrey Brooke. Oxford University Press, Cape Town: 10/6d.

as helped to perpetuate the memory of one whose story should ot be allowed to die.

The book has an additional interest in that it is an Oxford ress publication printed in Cape Town. It is sufficient to say that the standard of printing is not unworthy of the famous publishers.

R.H.W.S.

More Posts for Non-Europeans in the Public Services?

THE Fifth Report of the Public Service Commission has recently been issued. Chapter Six deals with the subject of Non-Europeans in the Public Service. We read:

'281 The number of Non-Europeans employed on clerical duties in the Service of the State is very small. Representatives of the South African Institute of Race Relations, the Coloured Advisory Council and the former Secretary for Native Affairs, gave evidence urging that more Non-Europeans should be employed.

'284 The Institute recognised the practical difficulties which would result in the indiscriminate admission of Non-Europeans to the Service when it said in its memorandum that 'while the racial attitudes of Europeans towards Non-Europeans will continue to restrict the spheres in which Non-Europeans may serve—except as labourers and messengers—the time has come to open to them at least those sections of public services serving Non-Europeans which have been separated from those serving Europeans.'

"285 Figures were placed before your Commission which show that an increasing number of Non-Europeans are passing the junior certificate and the matriculation or equivalent examinations.

OFFICIAL OPINION

"299 In May 1944, as a result of representations made by the Coloured Advisory Council, a circular was sent by the Prime Minister's Department to all heads of departments, provincial secretaries, the Secretary for South West Africa, the Director-General of Supplies, the Director-General of Demobilisation and private secretaries of Ministers. . . . . The circular contained a questionnaire in which the following question (among others) was asked.

'Can the present scope of employment of Coloured persons be widened—

(*a*) to increase the number employed:

(*b*) to afford opportunity for higher graded or more responsible positions?'

"300 The Department of Social Welfare, having collated the answers to the question, stated the result as follows:—

'Only 13 out of 30 replies received to part (*a*) of this question were in the affirmative and with the exception of one, the Department of Social Welfare, these replies were qualified . . . or made subject to certain definite conditions. For example, the reply from the Department of Public Works was made subject to four conditions, of which the establishment of co-operation with the Trade Unions in the removal of the Colour Bar in all Provinces was considered to be the most important.

'The remaining 17 departments, with the exception of possibly two, responded with a definite 'No!' to this question.

'Part (*b*) of the question . . solicited (*sic*) favourable replies with no qualifications or conditions . . from two Departments of State only, viz., Social Welfare and Labour. Nine more departments responded with favourable replies which were, however, qualified in a similar way as outlined in paragraph (*a*) above. The remaining replies, nineteen in number, were in the negative.'

"302 According to information supplied during the month of July 1946, to your Commission by the different departments, the provinces and South-West Africa, no Non-Europeans are employed in the administrative, clerical or professional and technical division. . . .

A STRIKING MEMORANDUM

"303 A striking memorandum was handed to your Commission by Mr. D. L. Smit, former Secretary for Native Affairs.

(Dr. Smit said, *inter alia*) 'I feel strongly that every effort should be made to provide more posts in the Public Service for Natives to serve the interests of their own people. In 1941 I obtained approval for the creation of a number of Native Clerkships in the Department of Native Affairs, the total being 57 . . . This gesture was obviously just a drop in the ocean. I feel concerned at the trend of events in recent years. Each year more and more Natives are being educated, and at various institutions throughout the country which are maintained by the State, Natives are passing not merely the matriculation examination, but are also taking degrees in ever-increasing numbers. A large number of these people are absorbed as teachers in Native schools, but that cannot go on indefinitely and we cannot expect the Native to look to that avenue of advancement as the only means of progress in the social scale. This growing middle class are influencing Native opinion, and are capable of great political significance in the future.

'The trouble is that we do not make sufficient provision in our scheme of things for the absorption of these people into suitable employment, and many of them reach a state of frustration. . . . The outstanding impression one has of the whole of Africa today is one of rapid change, and of still greater changes in the immediate future, and the emergence of what I have termed the influential middle class, the growing dissatisfaction with existing economic and political conditions and the unsettlement following the war are all factors that must be borne in mind in shaping our future policy. To this we must add the desire among the educated classes to have some share in our official administration of their affairs.

'Formerly, in the Department of Justice, Natives were employed as interpreters in Native languages in the Courts. But some years ago, for no apparent reason, they were replaced by Europeans whose standard of education is low and who, in my experience, were not as efficient as the educated Native officials.

'If the development of the Natives is unduly postponed it will promote the sense of frustration to which I have referred, and the habit of negative criticism that is already evident among them.'

THE COMMISSION'S RECOMMENDATIONS

"304 Your Commission agrees with the view of the Cape Coloured Population Enquiry Commission that no beneficial result is to be expected from recommendations envisaging a situation in which Non-Europeans would be placed in a position of authority over Europeans in the Service.

"305. *Subject to the view expressed in the preceding paragraph your Commission is of opinion that the scope of employment by the State of Non-Europeans should for several reasons be widened.*

" 308. . . . *where practical, Europeans should be served by Europeans and Non-Europeans by Non-Europeans.*

309. *It is not intended by what has been said above to suggest that the State should employ Europeans to serve only Europeans and Non-Europeans to serve only Non-Europeans* . . . . The vast bulk of European public servants serve the whole community. . . There are cases where Non-Europeans can be efficiently employed by the State to serve all sections of the community. For instance in the Cape Peninsula Coloured persons are employed by the Post Office to deliver letters to Europeans and Non-Europeans alike and there is no doubt that they discharge their duties efficiently and t the satisfaction of the whole community.

" 977 *Viewed from the standpoint of efficiency there is no reaso why Non-European messengers should not be employed t perform purely messenger work. . .*

" 993 *Very few Coloured messengers are employed by depart ments other than the Post Office and more could with advant age to the Service be employed in those areas where there is large Coloured population.*"

N.M.

House-Building by Africans in Kenya

NEW CLASS OF TRADESMEN, WORKING LOCAL STONE AND TIMBER, PROVIDE MORE PERMANENT DWELLINGS FOR NAIROBI

THE days of thatch and wattle daub huts for the Kenya African are going, slowly in the country district, but at a pace in the townships and settled areas. The tin-roofed shack and old corrugated iron building have had a brief importance in the transition period, but now the African is realising that it is economical to use more permanent building materials.

In the primitive conditions of life not much more than twenty or thirty years ago, a thatched hut was enough. Now that the pressure of the outside world is having its effect on the African way of life, new conditions are arising.

The war has largely accelerated this change, although it was appearing in small degrees beforehand. Over 250,000 East Africans entered the Army, and were given a totally new idea of living; they received a healthy balanced diet, proper living accommodation, a wider education, discipline to routine, and lastly, but most important, a training in tradesmanship.

There is a quite evident growth in the artisan groups. Carpenters and masons were one of the needs of the growing African world here, and there has now come into being the essential nucleus that will serve to bring further numbers into these trades.

East Africa is an old volcanic land. Under the soil throughout the territory there is an abundance of soft volcanic rock, easy to excavate. It is a pleasing grey colour, and once it has been cut out and exposed to the air, as in the walls of buildings, it hardens. Thus it forms an exceptionally convenient building material, soft in the excavation, but hardening to good weather-resisting walls in time.

TIMBER SUPPLIES

The stone for walls is not all that the territory supplies conveniently. From the forests of East Africa a variety of good timbers is obtained. The common building wood which occupies much the same place as the softwoods, like deal and pine, in Europe, is Podo, which belongs to the family of the English yew. From this tree all of the necessary roof timbers can be had. It is logged, brought to the forest sawmills, sawn and wrought, and marketed in many parts of the territories.

Door frames and window frames require a wood that will weather the hot sun and climate of the Equator, and at the same time be resistant to the attack of white ants. The indigenous hardwoods supply this need.

THE INDUSTRY

Tiles for the roof are now made in the territories. There are two or three kinds of tile, and their manufacture undoubtedly shows signs of growing to a fair-sized industry.

So there are all the materials, except for glass and cement and metal fittings, ready to hand for the house-builder in Kenya.

There is a stone quarry in the Kikuyu Reserve, about twenty miles from Nairobi, the capital of Kenya. The quarry is owned and run by half-a-dozen owner-labourers. The stone is hew from the quarry by one man, splitting blocks from the face of th rock with steel wedges, and then with a sledge hammer breakin the boulders to the size required by the masons.

There are always one or two of the owners steadily working the rough boulders tipped down the hill from the quarry. The chisel and fashion the rough stone to the approximate sizes re required, squaring off the blocks to building dimensions.

When sufficient stone has been worked, a stack is made ready and the owner-driver brings his lorry, loading the stone an transporting it to the many sites of new building work. It is small business concern with not a big turnover, but it thrives an provides a good living for the partners, all Africans.

The finished stone house has a fairly simple design, and a plai and robust construction. There is nothing striking in the hous itself—plain, cheap and small as it is. What is notable is tha this is the post-war African's need, and this small building pro duced largely from the land he occupies is the model of a large future that will in due course take shape in East Africa.

P.H. in *The Crown Colonist.*

Our Readers' Views.

To the Editor, *The South African Outlook.*

Sir,—We have read with interest and appreciation the artic in your June issue on the subject of " Road Accidents." You contributor refers to differences of opinion on certain matter including " How much alcohol, or how little, is sufficient t introduce an added element of risk in a person driving a car ? A sufficient reply is provided in a mass of testimony given b well-informed authorities, but the following quotations wi suffice.

The official Union Report on Road Safety Research (U.G 51/1940), to which we were referred by the Department c Census and Statistics when seeking certain statistical informa tion, states :—

" The factors which certainly contribute to safe participa tion in road traffic by the individual are ' clear and alert judg ment, quick reaction time, good vision and hearing, and especially for motor drivers, the most accurate co-ordinatio of the neuro-muscular apparatus together with stability an a good sense of position.' There is no doubt that alcoho impairs these qualities. Even small doses, the equivalent o 1½ pints of beer, have revealed ' interference with judgmen lengthening of the reaction time, and quite definite inter ference with vision, both central and peripheral vision (Weeks.)"

In a book published by the Cape Province Safety First Asso ciation in 1937 there is quoted the full text of the Report to th

Minister of Transport of the Sub-Committee of the British Medical Association, which states *inter alia* :—

"The effect of alcohol leads many persons to take risks and to make rapid decisions less judiciously than they would otherwise do. To what extent this action of small amounts of alcohol may in the aggregate be responsible for motor accidents there is no means of estimating. It is, however, a serious objection to the consumption of alcohol, even in small amounts by anyone who is to drive a car."

The New British Highway Code, issued by the Ministry of Transport, says :—

"Be sure that you are fit to use the road. Alcohol, even in small amounts, lowers your alertness and sense of caution. A fraction of a second may make all the difference between safety and disaster. If you cannot give the necessary concentration you are risking not only your own life but the lives of others. Many drugs have the same effect and so also has fatigue."

Yours faithfully,
H. R. COCKING,
General Secretary, S.A. Temperance Alliance.

* * * *

To the Editor,
The South African Outlook.

Sir,—Being on the point of establishing an INTERNATIONAL CORRESPONDENCE BUREAU I—on behalf of members on my waiting list—take leave to apply to you. May I ask you to put me in touch with readers of your paper interested in friendly correspondence ?

Having been secluded from the outside world these long years, and yearning for a real democratic enlightenment and a personal contact from man to man across borders, my members would only too gladly welcome and answer letters from abroad. Most of my members (among them scientists, students, experts, and other well-educated ladies and gentlemen) have a fairly good knowledge of English, but would also be pleased to write in German, if desired. I am sure, my members will try and give their pen-friends every satisfaction.

Pen-friendships are a step towards the creation of that international friendship and goodwill that is so essential to understanding and peace, don't you think so ?

Yours hopefully,
(Miss) A. M. BRAUN.

13b Munchen, 15 Lindwurm Strasse,
126/A Germany, Bavaria, U.S. Zone.

New Books

Revenge or Reformation, Our Prison System, by Henry Phillippe Junod. Price 1/3, Obtainable from van Schaik's Bookstore, Church Street, Pretoria.

This is the second edition, enlarged and brought up to date, of this valuable booklet. It is introduced by a foreword by Judge Krause, who points out that "there is no maudlin sentiment attached to the proposals advocated by the Penal Reformer. The thinking public is asked to face the realities of life and to deal with anti-social conduct in an intelligent manner."

As a missionary and the son of a missionary, and as chaplain for over fifteen years to the Pretoria Central Prison, Mr. Junod is exceptionally qualified to discuss our prison system, especially as it affects Natives, and to discuss the question of reform. In the forty pages of this booklet, the author deals with Crime and Law in African Communities, The Present Situation of the Africans, and then, at length, Administration of Justice and our Prison System, Prison Systems in Other Lands (Britain, the U. S. A., Russia and Switzerland) and, finally, the objects of the Penal Reform League of South Africa.

Needless to say, Mr. Junod has got special permission from the authorities to write this booklet. Prison rules are very strict and neither chaplains nor other visitors are permitted to divulge what they have seen "behind those walls." Mr. Junod writes calmly and is scrupulously careful to give credit to those at present administering the prisons for their broad-minded outlook and recent reforms. But in his descriptions of prison conditions he writes frankly, and the things he describes will disturb the equanimity of any except the most prejudice-encased readers. Mr. Herbert Morrison is quoted as saying "the harm done by crime is caused by a comparatively small number of people ; but if harm is done by wrong methods of punishment the whole community is answerable," and the Manual of the American Prison Association, "The prisoner's self-respect should be cultivated to the utmost, and every effort made to give him back his manhood. There is no greater mistake in the whole compass of penal discipline than its studied imposition of degradation as a part of punishment." "The realisation is slowly coming," says Mr. Junod, "that the 'criminal type' is an artificial type, manufactured in prison by the prison system." Unfortunately, "the assumption that an African is almost invariably a potential criminal is vitiating the outlook of many Europeans, even that of the officials who have the duty to assure public peace, and it is driving into anti-social channels a people whose heritage and culture display a most law-abiding and consistent character."

A Commission has been hearing evidence upon penal reforms and related subjects. Its report may be issued shortly. Its conclusions are, of course, not known, but it is hoped that it will recommend drastic reforms. The reception given to this report and the likelihood of useful action following will depend upon whether the public mind is influenced by facts such as are contained in Mr. Junod's booklet or is carried away by irrational passion.

N.M.

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The Highway of Print : A World-Wide Study of the Production and Distribution of Christian Literature, by Ruth Ure. (Friendship Press, New York : $2.)

This is probably the most comprehensive study of its subject that has yet been published. It surveys every aspect of the production and distribution of Christian literature, on a world-wide scale. The authoress, through wide experience on the mission field and in connection with home boards, has unique qualifications for her task, and she has been aided by missionaries all over the world. Indeed, one of the features of the book is the way in which tribute is taken from the various continents, with their great variety of circumstance and experience. Sometimes the conflicting views and methods are bewildering, but the writer has done well to set forth the facts, and leave readers to come to their own judgments as to which most fitly apply to their own conditions and environment.

It may be that the book would have been more effective if the examples had been given with less profusion. Sometimes the wood is difficult to see for the trees. The concentration on details also at times destroys the chance of good writing and greatly reduces the inspirational value of the volume.

Yet the main thing is that there has been given to us a study with a wealth of experience on a most vital subject, for at long last literature is coming into its own in the strategy of missions. All over the world illiteracy has become a major concern not only of Christian but of non-Christian forces. The latter half of the present century may see in large measure the liquidation of illiteracy in land after land. But commensurate with the growth of the number of readers must come the growth of Christian reading matter, if the Church's most golden opportunity in this era is not to pass by unimproved. "There is an imperative and inescapable demand for an immediate advance in the production

and distribution of Christian literature." "Literature carries a unique influence in each of the three major services: evangelism, the building of the Church, and influence on world thought." This is a book not only for the specialist but for every missionary, no matter in what department his main work lies.

R.H.W.S.

* * * *

The Enterprise of Faith: A Handbook for First Communion, by Rev. Innes Logan, M.A. (Church of Scotland Youth Committee, Edinburgh: 1/-)

To write a handbook for first communicants which is at once true to the old and great things of the Faith while also expressed in language understandable by modern youth—that is no easy task. But it has been successfully accomplished by the author of this little book. Here we have something at once modern and faithful to the old standards, warm with the social passion of our time but mindful that man does not live by bread alone, present-day in its illustrations and emphases but remembering that the Church's Lord is One who is the same yesterday, today and for ever.

We commend the book to those who have the sacred duty of preparing young people for membership of the Church, but we believe it would be a means of refreshment and inspiration to young people in general and to those who wish to remind themselves of what the Church is and what its membership implies.

R.H.W.S.

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Molepolole, by Rev. P. M. Shepherd, O.B.E., M.B., Ch.B. United Free Church of Scotland.

This small volume, telling of the development of the missionary work at Molepolole under the auspices of the United Free Church of Scotland since the writer's arrival in 1931 to the present day, should be read by all interested in missionary work in any part of the world.

All medical missionaries would do well to follow the author's example of gaining the complete confidence of the people before undertaking major surgical procedures. The early years spent in treating relatively minor conditions are repaid a hundred fold. We would also commend the author's insistence upon a high standard of medical and surgical practice. If more medical missionaries were like Dr. Shepherd, the jibe "only a Mission Hospital" would be heard less often.

A very high standard of Christian conduct is demanded from members of the Molepolole Church. A preliminary purging reduced the membership from six hundred to four hundred and fifty but the figure now stands at one thousand three hundred with an additional six hundred in the catechumen class. Until more Churches are as insistent upon the highest standards expected from the followers of Jesus Christ the Christian Church will not be the power for good it should.

Finally may we say how completely we are in accord with the author's statement that "It will be a dark day when all missionary influence is removed from the training of African school teachers. There is no race capable of making a true success of life apart from Christ."

A most interesting and readable little book.

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God's Word and Man's Response, by Prof. Daniel Lamont, (Inter-Varsity Fellowship, 24 pp. 6d.).

A few quotations may serve better than a general review. Here is the opening sentence:—"Much of our modern theology, followed by much of our modern preaching, has cut the nerve of the Gospel and thus muffled the Word of God."

And from later pages:—

"The modern attenuation of the Gospel has been accompanied by an increasing rejection of the authority of the Bible."

"Alone among the children of men He could say without qualification: 'I *live*,' 'Because *I live*, ye shall live also,' He said to His disciples."

"God has spoken in the Cross more plainly than words can speak and surely it is fitting that men should listen and trust and obey, not oppose, or even question, as it *they* were the judges of what God should say to man."

* * * *

Kama and his dog by Jessie Hertslet. (African Bookman 2/6)

A pleasant little story in admirably simple language for children about a little Zulu boy and his dog and what befell them. It is delightfully illustrated on every page and beautifully printed. A most attractive gift for one of the little ones.

Special Day for Sunday Schools!

For many years past the last Sunday in August has been observed as National Sunday School Day. It is the one day in the year when Sunday Schools of all denominations, looking beyond their own horizon, have united in a special service of nation-wide thanksgiving and prayer for the greater Sunday School.

This special day has not only brought encouragement and vision to those engaged in the work, but has served to emphasise the value and importance of the Sunday School to the individual, to the Church and to the Nation.

To-day, this emphasis is particularly needed, for it is freely acknowledged by national and international leaders that THE GREAT NEED OF TO-DAY IS CHRISTIAN CHARACTER. And Christian character is the product of the Sunday School.

Forces are at work in all lands which not only threaten to destroy everything the Sunday School stands for—righteousness, truth and trust in God—but also to undermine the character of our children and rob them of the priceless heritage of the Christian faith.

The decadence of Christian training in many homes, the increase in juvenile crime; moral laxity and the growing indifference to God's Word, His Day and His House, are signs of the times. In increasing numbers children are growing up without the spiritual background that is essential to Christian character.

The Sunday School, as a character-forming institution, is therefore of vital importance for it lays the foundations of Christian character in the men and women of tomorrow while they are teachable and reachable.

This year, National Sunday School Day falls on SUNDAY, AUGUST 31st and an earnest appeal is made to Ministers, Superintendents, Secretaries, Teachers and others concerned to promote and participate in its observance.

Special free literature is available and may be obtained on application to S.A. National Sunday School Association, P.O. Box 17, Port Elizabeth, C.P.

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Nursing Examinations.

The following candidates from the Victoria Hospital, Lovedale were successful in the recent Midwifery Examination of the S.A. Nursing Council. Priscilla Gcwabe (*Honours*) Claure Kubedi, C. T. N. Tshabalala, C. M. N. Sehole. Only one candidate was unsuccessful.

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African Schools Enrolment, Cape Province.

The average Enrolment figure for African pupils in the 2,1 schools under the Cape Education Department has for the fi time passed the quarter million mark, the actual number be 251,418, an increase over the corresponding quarter of 1946 over 4½ per cent.